

A
COVNTERPOISON
AGAINST COVE-
TOVSNES:

In a Sermon preached at Pauls-
Croffe, May 23. 1619.

By IER. DYKE Minister of Gods word
at Epping in Essex.

PSAL. 119. 36.

Incline mine heart vnto thy testimonies, and not vnto conuoufnesse.

August. in Psal. 128.

*Avaritia opus est mali hominis, homo ipse opus Dei. Et quid vult
Deus? Occidere in te quod ipse fecisti, & saluare te quem ipse
fecit.*



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1619.





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LUKE 12. 15.

*And he said vnto them, Take heed and beware of
couetousnesse.*



O better fared it sometimes with our Lord himselfe in his ministry, then it now dayly doth with vs his seruants the ministers of the Gospell: and no better with vs then it did with the Prophet, Ezek. 33. 31. His auditors sate before him as the Lords people, they heard his words, they would not do them, *their hearts ran after their couetousnesse.* Such is the dunghilly disposition of many hearers, that euen then their hearts are most eagerly bent vpon their earthly intentions, when Gods ministers labour most of all to call them off, and to raise them vp to heauenly contemplations. It was iust thus with an auditour of our Sauours in this present chapter; whilest this blessed seeds-man, euen the Lord of the field himselfe was committing his seed to the earth, behold some falles vpon *thorne ground*. Whilest our Sauour was labouring to prepare men for an eternall, here was one whose heart ran after a temporall inheritance, and amidst our Sauours heauenly, his thoughts are taken vp with an earthly businesse. Nay

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he cannot rest there neither; he doth not onely *mind earthly things*, as they, Philip. 3, but this sore breakes out in his lips: for, verse 13. *One of the company said, Maister speake to my brother that he diuide the inheritance with me.* This earthly minded man cannot be content with those, Ezechiel 33. 31. to haue his *heart runne*, but that which is worse, his *tongue must runne* too; and that which is yet the sore of all, euen then when our Sauour is employed in the dispensation of the word, euen then is he thus bold with a sawcie importunity to trouble and interrupt our Lord in this sacred seruice. How iump and iust is this fellowes faith and religion with thousands of our times, who will vphold it for a truth, that a minister may do God better seruice in taking vp quarrels betweene neighbours, and composing differences betweene parishioners, then with all his paines in preaching. This is right to call Christ from *diuiding the word* to the *diuiding of an inheritance*. Oh maister, you might do well to cease this trouble to your selfe and this great multitude, to make an end of your Sermon, and to come and end a difference betweene me and my brother; you shall do a worke of charitie, and a neighbourly good office betweene vs, you may saue a great deale that may otherwise be idley spent in law. Ridiculous follie! As if so be the sauing of the purse were to be preferred, were to be regarded, before the sauing of soules.

Well, but what is our Sauours answer? His answer is:

{ First particular, verse 14. *He said vnto him.*

{ Secondly more seuerall, verse 15. *He said vnto the.*

1. His

1. His *particular* answer is a personall checke to this mans importunity and demand both: *He said vnto him, Man, who hath made me a Iudge & a diuider ouer you?* And so he answers not the foole according to his follie, refuseth to gratifie him in this his vnseasonable and vnlawfull request.

2. His *seuerall* answer is to the whole multitude: *And he said vnto them, Take heed and beware of couetousnesse, verse 15.* And thus our Sauour doth answer the foole according to his follie, and takes occasion by his folly to teach the whole multitude wisdom. The roote of this mans folly was couetousnesse: the strong sauour whereof our Lord sented in this his vnseasonable request. Christ therefore layeth the axe to the roote of the tree, and smiteth at the maine radicall corruption of his heart. And so answers him not according to his *Desire*, but according to his *Neede*. Therein following Gods owne rule, *Ezech. 14. 4.* that he that comes to the Prophet with a question, what euer his question be, should be answered not according to his *curiosities*, but according to his *necessities*; he must be answered according to his *Idols*, he must heare roundly and plainly of that sin whereof he was chiefly guiltie. Thus deales the Lord here. And not onely so, but of his poyson makes triacle, & prescribes a blessed preseruatiue against that pestilence where-with this mans heart was infected. Such was his happy handinesse and dexterity, to make euill the rife and hint of good, and to extract heauenly light out of the darknesse of an earthly heart.

And thus we see in brieffe how these words frame and fall in with the body of the text.

The words themselves are a *Caution* against *Couetousnesse*. In the which we haue three things considerable.

1. The *manner* of the caution. *Take heed and beware.*
2. The *object* of it. *Of couetousnesse.*
3. The *persons* warned to beware. *And he said unto them.*

1. The *manner* of this caution lieth in the *Duplication* thereof. *Take heede and beware.* Not *take heede* alone, nor *beware* alone, but both *take heede*, and *beware*. Now what meanes this double fence? might not a single *item* haue serued the turne? Certainly he that telleth vs that we must be accountant for euery idle word, would not himselfe be guiltie therof. Somewhat therfore there is in it that the cautiō is doubled, yea not onely doubled, but in a manner trebled, in as much as the second word seemeth to haue a double weight about the first. ἰσᾱτι καὶ φυλάσσεσθε. The first word implying an ocular warinesse, an *eye watch*; the second, an *hand watch*, a kind of manuell, if not a martiall and presidiary guarding of a mans selfe. Mark, 8. 15. Christ giuing his disciples warning of the leauen of the Pharises, vseth two words also, but yet the latter there seemeth to be of no greater force then the former. It is but ἰσᾱτι, λαίτεται. But here not onely the word, but the weight is doubled, ἰσᾱτι καὶ φυλάσσεσθε, *Take heede and beware*. As if he had said, to paraphrase the text, not to mend the translation, *watch* and *ward*, nay *watch* and *guard*, and defend your selues from the sinne of couetousnesse. Well. What may all this meane now? It seemes to argue these particulars.

1. A wondrous strong *inclination* in our corrupt natures to this sinne. If our affections were not violent and headstrong, a single reyne would haue serued to haue courbed and bridled vs in. If we were not eagerly bent thereon, what should neede pikes and halbards to keepe vs off?

2. A wondrous great *danger* in the sinne. If it were not a deepe and a dangerous bog, a slighter fence might haue serued, this double pale might haue bene spared. Prou. 4. 14. 15, you haue an whole heape of prohibitions against the wayes of wicked men: *Enter not into the path of the wicked, go not in the way of euill men; auoyde it, passe not by it, turne from it, passe away.* What meanes this frequent and vehement iteration, and inculcation of one and the same thing? It serues to teach both our pronenesse vnto, and the perill in those wayes. Iust so it is here. Our Sauours vehemencie in forewarning vs, argues the more then ordinary perill of this sinne. This double caueat argues more then a single danger therein.

3. A wondrous carefull *watch* that we should keepe ouer our owne hearts, that at no time they be overcharged with the couetous cares of this life. Since our inclination is so great, and the danger no lesse then it, our watch should be proportionable to both, double and double. Some dangers are auoyded by the bare espiall, it is enough *to see* them. But here not onely eyes, but weapons are required; here we must *ouervall*, not onely haue our eyes in our heads, but our weapons in our hands. The danger of the sinne and inclination of our hearts thereto being so great, here it is true, that *Abundans cautela non nocet.*

If this which is double in precept, were quadruple in practise, it were all little and little enough.

2. Point; the *object* of the caution. What it is wherof we must take heed & beware: take heed & beware of *couetousnesse*. Couetousnesse is the sin then, of which our Sauour here forewarnes vs. A sinne, I make no question but hath often bene witnessed against in this place. Giue me leaue also to adde my testimony, that so in the mouth of many witnesses, yea of a cloud of witnesses, this truth may stand.

We haue here then a watchword against couetousnesse: Take heede and beware of couetousnesse. A sin indeed that ill beseemes, and in no wise will suite with the profession of the name of Christ. *Let every one that calles vpon the name of the Lord, & vpon whom the name of the Lord is called, depart from iniquity*, 2. Tim. 2. 19. but especially from that *iniquitie* which hath cast vpon riches, otherwise Gods good blessings, the reprochfull title of the *riches of iniquitie*, Luk. 16.

Our *conuersation* must be as *becomes the Gospell*, Phil. 1. 27. But how may that be done? Heb. 13. 5. ye haue a comment to that text. *Let your conuersation be without couetousnesse*. When our *conuersation* is without *couetousnesse*, then is our *conuersation* as *becometh the Gospell*.

Our *conuersation*? nay our very *communication* must be free from it. Ephes. 5. 3. *Fornication and all uncleannesse, and couetousnesse, let it not be once named amongst you, as becomes Saints*. It becomes Saints to walke as becomes the Gospell; they then walke as becomes the Gospell, when both *conuersation* and *communication* are free from *couetousnesse*. So speaks

Paul

Paul of couetousnesse as Dauid of idols, Psal. 16.4. I will not make mention of their names with my lips. If the name, how much more should the thing be odious? Our conuersation? our communication? yea our very cogitations should be free from it. It is the brand of those brute beasts that are made to be taken and destroyed, of cursed children, 2. Pet. 2. 14: that they haue their hearts, and so their thoughts exercised to couetousnesse.

Take we a view of all the Saints and seruants of God, whose memories, whose graces, yea and whose sinnes are recorded in holy writ; see if you can finde me one of all that blessed company, that was euer blessed with this filth, that was euer defiled with this mire. Indeed once *Noah* was ouertaken with the loue of wine, neuer with the loue of the world. Once *Lot* was twice incestuous, neuer couetous. Once *Dauid* was besotted with the flesh, neuer bewitched with the world, but euen in the top of the worlds happinesse acknowledgeth himselfe a stranger and a pilgrime, 1. Chron. 29. 15. Once *Peter* denyed his maister, but yet it was not the loue of the world (for he had denyed that before he denyed his maister, in forsaking all,) but the feare of the world that caused him to slip into that sin. *Zaccheus* indeed before his conuersion had bene a couetous pinching prolling publican; but no sooner doth he take Christ by the hand, but the first thing he doth is to shake hands with his couetousnesse. Christ that hath bid vs beware of it, will much more himselfe take heed and beware of dwelling in that heart, where that sinne dwels. If he whip not this money merchant out of the temple of our heart,
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it will keepe and barre out him for taking any possession there.

Now what, thinke we, may be the reason that these forenamed Scripture-saints, though they had their other both infirmities and grosse finnes, yet were still free from this? Seemes it not to aduise thus much? That grace and religion may better stand with once-acted adulterie, incest, and drunkennesse, then it can with that habituall iniquity of couetousnesse? *Dauids* adulterie, *Noahs* drunkennesse, *Lots* incest, these were actuall finnes but once acted, they were no habituall euils in them. A man may fall into these finnes, and yet not be an habituated sinner. But a man cannot properly be couetous without an habitual continued euill disposition of the soule. Now this is a sure rule, that grace may stand with some actual though grosse sinne, being but once slipt into (though but one actual sinne doth shrewdly wound and weaken grace;) but whether grace and a good heart can stand with a continued habituall wickednesse, there is the question, if so be a question.

Hence haply therefore hath it bene, that diuerse of the Saints of God when they haue bene to iustifie their integritie, and make good their reputation, haue euermore bene especially carefull to free themselves from the imputation of this sinne, and haue shaken off not this dust, but dirt and filth from off their hands and feete. Thus *Samuel* in his apologie, 1. Sam. 12.3. So *Ieremie*, Ier. 15. 10. *Wo is me my mother, thou hast borne me a contentious man that strineth with the whole earth; I haue neither lent on vsurie, nor men haue lent to me on vsurie, yet euery one doth curse me.* Well he thought

thought they might haue cursed him, had he bene guilty of that cursed sinne; but he shewes the worlds iniquitie by his owne honesty, and his owne honesty in being free from the fruits of that sinne of couetousnesse. So Paule Acts 20.33. *I haue coueted no mans siluer, nor gold, nor apparell.* Now why purge these men rather from this then from other sinnes? why purge they not from adultery, whoredome, drunkennesse? but specially, and in a manner from couetousnesse? Surely because full well they knew, that of all other sinnes this is that which most staynes and blemisheth good report and honest reputation, and standeth in greatest opposition to the life and truth of grace.

For where this sinne getteth head, it eateth out the heart of grace, by eating all grace out of the heart. *While some haue lusted after money they haue erred from the faith.* 1. Tim. 6. 10. Nay they haue not stayd there, but haue fallen from the faith. 2. Tim. 4. 10, *Demas hath forsaken me, and hath embraced this present world.* It so fares with earthly minds as with the earth in which are the mines of siluer and gold; of all earths they are obserued to be the most barren; and of all hearts such are the most fruitlesse, the most gracelesse. Therefore in the parable the cares of this life are compared to *thornes*; thornes choke the good seed. As well may a man looke for an haruest in an hedge, as for grace in a couetous heart. These couetous desires are the seuen ill-fauoured empty eares that eate vp the full and good eares. These are the caterpillars, and grasshoppers, the canker and palmer wormes that consume the Greene herbe of grace in the field of the

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~~which is a sinne~~ *against their covetousnesse.* But that is not all, behold yet a greater abomination then this. It teacheth men not only to disobey, but to despise, and mocke at the word. Luke 16. 14. *And the Pharises also who were couetous heard these things, namely our Saviours Sermon against the service of Mammon, and what was the successe? And they derided him.* Couetousnesse is a profane sinne that seateth a man in the chaire of pestilence, in the scorers pew.

We find a prohibition, Pro. 23. 6. not to eate of a couetous mans bread. A reason is secretly couched in that epithete there giuen him: Eate not the bread of him that hath *an euill eye*. He hath an euil eye, which makes him wish a man choakt, when he bids, much good may it do him. Such euill and counterfeit welcome should make a man take little pleasure in table-friendship and familiarity with him. But yet there is a greater reason then this, that should make vs shy of his conuerse, namely the feare of the defilement of his pitch. Couetousnesse is a defiling sinne, Marke 7. 21. 22. *Thefts, couetousnesse, these come from within, and defile the man.* Yea it so defiles, as that in that regard we should auoyd ouer familiar conuerse with him. And vpon this ground doth Paul forbid eating his bread: 1. Corint. 5. 11. *If any man that is called a brother be*
couetous,

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The world would faine hold that doctrine of veniall sinnes still; and though Popery it selfe which first harcht that distinction, do ranke this amongst their mortall sinnes, yet would men haue it but a veniall triuiall offence. For a man to be an adulterer, a fornicator, I hope the world is not growne to that desperate passe yet; but I may adde, to be a swearer, and a drunkard, these are counted, and indeed they are heynous abominations. But for a man to be couetous, this is slighted ouer as a matter of nothing. The ordinarie language of the world is, He is a man somewhat with the hardest, a little with the nearest, a little too much for the world, but yet a maruellous honest, a wondrous good man. Now in good truth were it not ridiculous to say so of a thiefe? of an adulterer? Why not then as ridiculous to say so of the couetous? For as honest a man as the world makes him, yet God still rankes him amongst the most heynous and transcendent transgressors. Besides those places, Marke 7. 21. 22, and Ephes. 5. 3. 5, consider these two places, 1. Cor. 5. 11. 1. Cor. 6. 9. 10. In both which places ye shall find the couetous in the midst of the throng crowded vp on both sides with *fornicators, idolaters, sodomites, theeuers, drunkards, reuilers, and extortioners*. God would let vs see by his companions with whom he sorts him, what to thinke of his honesty. Nay yet to helpe the matter, and to let you see the full honesty of this sinne, note it, and with horreur note it you that are guiltie, that the Apostle makes it a Symptome, and signe of a reprobate sense. Twentie and two of them are there in all, and this is set in the fourth

heart. The dampes of the earth do not more quench fire, then the loue of the earth dampes grace. And indeed no wonder that this sinne is such an enemy vnto grace; for it is an enemy vnto, and a scorner of the meanes of grace, the preaching of the word. Ezek. 33. 31. *They sit before thee, and they heare thy words, but they will not do them.* What was the reason? *Their heart runneth after their couetousnesse.* But that is not all, behold yet a greater abomination then this. It teacheth men not only to disobey, but to despise, and mocke at the word. Luke 16. 14. *And the Pharises also who were couetous heard these things, namely our Sauiours Sermon against the seruice of Mammon, and what was the successe? And they derided him.* Couetousnesse is a profane sinne that seateth a man in the chaire of pestilence, in the scorners pew.

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place, Rom. 1. 29. *wherefore God gaue them ouer to a reprobate minde.* But how appeared it? Being filled with all vnrighteousnesse, fornication, wickednesse, *couetousnesse.* Thus how light and slight soeuer this sinne be in the worlds esteeme, yet behold how weightie and ponderous it is in the ballance and scales of the Sanctuary.

I doubt not but most mens iudgements will subscribe to this truth, but conscience is not so soone wrought to obedience, and the truth will sooner be confessed then practised; therefore to bring men to the practise of this confessed truth, I will commend to your Christian considerations these three particulars.

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| } | 1. <i>What couetousnesse is.</i> | } |
| | 2. <i>The Danger of it.</i> | |
| | 3. <i>The Remedies against it.</i> | |

1. *What couetousnesse is.* This is a point so much the rather to be enquired after, because though a couetous man will acknowledge couetousnesse to be a sinne, yet by no meanes will he acknowledge himselfe to be couetous. So that a man may say of the couetous man as *Luther* speakes of an hypocrite, that he is *tale monstrum quod est simpliciter impeccabile*, a sinlesse kind of monster that by no meanes will be borne downe to be guiltie. An adulterer, a drunkard, a swearer, these sinners and sinnes are easily discouered, easily conuinced, these openly weare Satans cognisance, these are palpable impieties. But this, it is a sculking iniquitie, it will needs be a vertuous vice, a gracious sinne. *Paul* hath a phrase, 1. Thessal. 2. 5. *ἐν πορνείᾳ καὶ φιλαργίᾳ*, coloured couetousnesse, or as our new
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translators, *the cloke of couetousnesse*. It is a colouring, and a cloking sinne. It is a sinne that weares the *cloke* and liuery of thrift, prouidence, good husbandrie, honest care for a mans owne, without which a man is worse then an infidell. It is fit therefore that this false colour and complexion be washed off, and that this monster be vncloked and vncafed, that his euill fauoured, but naturall lineaments, may appeare.

There be two words then in Scripture which seeme to expresse the full nature of this sinne.

1. This word in my text, *πλεονεξία*.

2. That word of *Paul*, 1. Tim. 6. 10, *φιλαργυρία*. Loue of money.

1. Some define it by the first, to be a desire of ha-
uing more. But yet with their good leaues I desire to
haue somewhat more in the definition thereof; for
euery desire of hauing more is not couetousnesse. A
man may pray *Agurs* prayer without couetousnesse.
A man in a low and meane condition may desire of
God with condition to haue his estate bettered, and
yet not be couetous. Others therefore adde, and
make it to be an inordinate desire of hauing more, by
vniust and vnlawfull meanes. But that is too fauoura-
ble, for then should none be couetous but vniust get-
ters of goods. A man may be couetous, and yet get
his goods without fraud, oppression, and cosinage.

Therefore not to trouble you with many, me thinkes
that of *Augustine* hits the nayle on the head about all

others: *Couetousnesse is the desire of more then enough.*

To desire beyond the bounds of sufficiencie, to
seeke for more then a man may pray for, Giue vs this
day *our daily bread*, to seeke and labour for superflui-

*Auaritia est plus
velle quam sat
est. Aug. de lib.
arb. l. 3. c. 17.*

*Quid est avarū
esse? Progredi
ultra quam suf-
ficiat.*

Tantum autem
 sat est quantum
 sibi exigit natu-
 ra in suo gene-
 re conseruandæ
 modus. August.

ties, this is couetousnesse. A man, I take it, may be said to haue enough, when he hath such a portion and sufficiencie of these outward things, as that he hath wherewith to liue plentifully, as also both to traine vp his liberally for the best employments, and to leaue his liberally according to their callings and conditions. I thinke such a man may be said to haue enough, and what is more is of sinne. No sooner doth a man steppe ouer the hedge and pale of *sufficiencie*, but he is presently in the wide, wilde, and boundlesse champion of *couetousnesse*.

2. The second word is φιλαργυρία. *the loue of money*. And thus a man may be couetous in the inordinate loue of that which he hath, though he go not beyond the limits of sufficiencie. There is a couetousnesse in *scraping*, that may be πλεονεξία, and there is a couetousnesse in *holding*, that may be φιλαργυρία. There is a couetousnesse in *rapacitie*, that comes from a desire of more then enough. There is a couetousnesse in *tenacitie*, that comes from an immoderate loue of that we haue. πλεονεξία hath a large paw to get and gather more then enough. φιλαργυρία that is like the man in the Gospell with the withered hand, whose sinewes are so shrunke vp that he is not able to reach forth his hand to any worke of pietie or pittie. The first is more properly the rich mans couetousnesse; with the second may a poore man be couetous. I am not so precise in my distinction, but that these two may be confounded; for indeed the first cannot be without the last, though it be possible the last may be without the first. So that lay both these together, and we haue the nature of this sinne. *It is an inordinate loue of, and*

a desire after these outward things beyond the bounds of sufficiencie. Now besides the inward, pestilent, and venomous nature thereof, there be certaine outward symptomes, in which as in so many plague-sores it breakes forth and discouers it selfe. They among many others are these:

1. That Ioh. 3. 31. *He that is of the earth, is of the earth, and he speakes of the earth.* His breath like a dying mans is euer of a strong earthy sauour. His language is, Psal. 4. *who will shew vs any good?* Corne and wine, sheepe and oxen, marketable and merchantable commodities are euermore the subiect of his discourse. It is euer market, and exchange time with him. Seldome or neuer with the vertuous woman, Pro. 31. *doth he open his mouth with wisdom,* neither is *the law of grace in his lips.* That looke as it is said of the righteous man, Psal. 37. 30. 31. *The mouth of the righteous will speake of wisdom, and his tongue will talke of iudgement, for the law of his God is in his heart;* so may it be said of the couetous, His mouth will speake of worldlinesse, and his tongue will talke of earthlinesse, for the loue of his god is in his heart. There is earth at his heart, and his very breath smells of it. Their Egyptian garlick which they haue swallowed riseth in their stomackes, and makes them to belch, and to bring vp a filthy stinking vnsauourie breath.

2. He keepes a court of Faculties in his conscience, he can giue himselfe a *Dispensation* to be free from any dutie of Gods worship and seruice, if it be to serue his owne turne. He is none of your precise Sabbatarians. He scruples not to lose Sermons, to travell, to

shew

Nam si sacrificium summo Ioui,
Atque in manibus exta teneam
ut porriciam:
interea loci.
Si lucri quid detur,
potius rem diuinam deferam.
Plaut. in Pseudol.

shew and sell his wares as well on the Sabbath as other dayes. It is no trouble to his conscience to bargain and barter vpon the Sabbath as familiarly as vpon any other day. He esteemes his country Church euery whit as great a conuenience as the Citie Exchange, where he may meete many of his neighbors, and dispatch many businessees at once without a further trouble of going to their seuerall houses.

3. He is sometimes *homo omnium artium*, a man of many callings and professions, he will haue an iron in euery fire, an hand in euery businesse, and euen overloads himselfe with a multitude of employments. He will needs be a temporall pluralist, will haue as many farmes as he hath fingers, will be a Minister and a Physition, a citie merchant, and a countrey farmer; and so pesters and clogs himselfe with a multitude of businesse, that he hath but a little time for sleepe, and none at all for God, but what his couetousnesse to saue a tweluepenny mulct will affoord him.

4. He is sometimes againe a man *nullius artis*, a man of no calling. He giues ouer his multitude of farmes and employments, not out of conscience, but out of a desire of greater ease and security. For conscience though it forbid encombrance, yet it requires employment. But he flies from one extreame to another, from many callings and employments to none at all, and betakes himselfe to a course wherein he may liue with lesse faith and greater security. From hyring of farmes he falles to letting of money, and so comes to be of the number of those men, of whom if ten in an hundred chance to go to heauen, yet an hundred to ten are sure to go to hell.

2. Thing,

2. Thing the danger of couetousnesse. We haue here a double caution against this sinne. As is the *cau- tion*, so is the *danger*, double. Yea this double cau- tion implies the danger, if not the double danger. This sinne therefore is doubly *dangerous*.

§1. In the *sinnes* it breedes.

§2. In the *punishments* it brings.

1. For the *sinnes* it breedes. It is a mother iniquitie that giues life to many a foule sinne. Ten Comman- dements hath almighty God giuen vs, and this is an vniuersall breach, and breaker of them all. Indeed there is no sinne but it may be said to breake them all, for he that breakes one is guiltie of the breach of the whole Law, Iames 2. 10. because one sinne doth pre- pare and *habitually* dispose the mind to any sinne. But this doth *actually* transgresse them all. Please you in briefto runne them ouer, and see how.

1. Commandement, *Thou shalt haue none other gods before me*. But the couetous Mammonist he hath other, and he serues other gods then the God of hea- uen, euen gods of the earth, gods of mettall, idols of siluer, and idols of gold. That as the Prophet com- plaines of the Iewes, Ier. 2. 28. *According to the num- ber of thy cities are thy gods o Iudah*, so may we com- plaine of the couetous: According to the number of his bags, nay of his pence, is the number of his idols. And therefore no maruell that the Apostle, Colos. 3. 5. calls couetousnesse *idolatrie*, and Ephes. 5. 5. the co- uetous an *idolater*. For though he sacrifice not beafts to his idoll, yet that which is worse, he sacrifices his soule and himselfe; and though he fall not downe vpon his knees, and pray not to his siluer, yet as the

Non adoro, in- quit. Quare? quia templum non insectus, & incuruas? multo magis adoras per facta, & res ipsas. Hæc enim est maior ado- ratio, & vt dis- cas vide in Deo. Quinam enim cum magis a- dorant, ipse qui solum stant in precibus, an qui faciunt eius vo- luntatem? Chrys. ad Ephes. bam. 18

D

profane

profane Atheist hath said in his heart, *There is no God*, Psal. 14. 1: so the couetous Mammonist sayeth in his heart, *This is my god*; he sayeth to his wedge, *Thou art my confidence*, Iob 31. 24. And howsoeuer his couetousnesse enioyne him sorer and sharper labor, more dangerous and desperate aduentures then euer God requires in his seruice, yet is it willingly and cherefully obeyed, and *obedience is better then sacrifice*, 1. Sam. 15. 22: yea it hath both *obedience* and *sacrifice*. Hab. 1. 16 *They sacrifice vnto their net*. His golden idoll hath

the loue, confidence, trust, affiance, and obedience of his heart; which are the things the first Commandement claimes for Gods part. The goddesse *Pecunia* was one of the idols of old heathen Rome, and *Money* (as *Augustine* reports) was one of the many names their *Iupiter* had. Euery Mammonist is a professor of this paganish religion: if at least it be not worse to giue vnto *money* the worship of *God*, then vnto *God* the name of *money*. The fond Israelites made *them* an idoll of the Egyptians iewels, and (then dance about it, (one calfe about another) and sacrifice vnto it, and say, *These be thy gods ô Israel*. Such a calfe, such a sot is the couetous; when he hath scraped together the worlds iewels, he makes them his idols, & sayeth in his heart, *These be thy gods, ô my soule, to whom thou owest thy loue, seruice and affectionate obedience*. And so makes himselfe a grosse and notorious transgressor of this first Law.

2. Commandement, *Thou shalt not make to thy selfe any grauen image, &c.* A commandement that enioynes the puritie of Gods outward worship, commands maintenance, and forbideth the corruption thereof.

Et inter alia eius nomina quod Pecunia vocatur. Et Pecunia, inquit, vocatur eo quod eius sint omnia. O magnam rationem diuini nominis? Sed mirum hoc auaritia Ioui nomen imposuit, ut quisquis amat pecuniam, non quemlibet Deum, sed ipsum regem omnium sibi amare videatur. Qualis ergo ista theologia debet esse sapienti, ubi rex deorum eius rei nomen accepit quam nemo sapiens concupit. *August. de Ciuit. Dei. l. 7. c. 12.*

thereof. But in this is he as foule as in the former. This corruption of the heart hath euer bene that which hath vshered corruptions into Gods Church & worship. Therefore are these two ioyned together. *Esay 2. 6. 7: Their land was full of silver and gold, and there was none end of their treasures: Their land also was full of idols, they worshipped the worke of their owne hands.* It is no wonder that couetousnesse in the breach of the first, should prepare and make way for the breach of the second Commandement in grosse idolatrie. What made *Demetrius* runne roaring and raving about the streets of *Ephesus*, and crying, *Great is Diana of the Ephesians*, but meerly the loue of his purse? *Sirs, ye know that by this craft we get our goods, and that craft brought in great gaines vnto the craftsmen* It was the great gaine that made *Diana* so great, and made him make lo great noise for her. What brought in the deuice of the hooke with the three teeth, *1. Sam. 2. 13.* but this hooking and catching sinne of couetousnesse?

What made the Temple in our Sauour time a den of theeues? Euen that sinne that made the Priests theeues, the same sinne that made *Iudas* a theefe. It was the couetousnesse of the Priests that admitted the money-changers and the oxen into the Temple. They cared not with what corruption they filled Gods house, so that they might thereby fill their owne houses and purses. But this is most cleare in the *Romish Synagogue*, which hath hewne out the principall pillars of her superstition out of this rocke of couetousnes. *Purgatory, Iubilees, Indulgences*, all these came out of *Iudas* his bag, all coffer and kitchin do-

Erines. The doctrine of the Church treasure in the merits of supererogating Saints, a meere deuice to bring treasure into their Church. Masses for the dead, an inuention to bring in masses of wealth to the liuing. Praying for the dead a very trick to prey vpon the liuing. And what turned the *keyes* of the Church into picklockes, or picke-purses rather, but their abominable couetousnesse? Egges of the same cockatrice, brats of the same hag, are steeple and temple brokerage, absolution for solutions, impropriations, ten-pound reading stipendaries that haue lesse learning then they haue liuing, sacrilegious detention, and fraudulent purloyning of the Church salary. Couetousnesse brought in, and couetousnesse holds in these plague-sores and botches of the Church.

It was not for nothing therefore that when the diuell would haue wrought our *Saujour* to idolatrie, that he first of all laboured to poyson him with couetousnesse, thinking to make couetousnesse his shooinghorne to idolatrie. He takes him vp into an high mountaine, from thence sheweth him all the kingdoms of the world with the glory of them, & all these will he giue him if he will fall down and worship him. The diuell knowes it is easie to draw on an heart corrupted with couetousnes, to the most corrupt worship that may be. And though the diuel sped not with our *Saujour*, yet with *Demas* he did, who, if *Dorotheus* be of any credit, turned from the faith of Christ to be an *Idoll Priest of Thessalonica*. A foule, a fearefull fall. But whence might he take it? *Paul* tels vs, 2. Tim. 4. 10. *Demas hath forsaken me, and hath embraced this present world.* How easie is it to make him the *diuels Priest*, that is once *Mammons Chaplaine*? What religion or false

Dorotheus vitis,
&c.

false worship will not that man embrace, that hath once embraced this world? The world is like the whores of *Midiam*, with whom no sooner an *Israelite* can be familiar, but he shall be entised to the sacrifices of the dead, to the sacrifices of *Baal-Peor*. To marrie the *daughter of a strange god* is a grosse transgression of this Law. And yet how many sticke not to wed to the *Canaanites*, & so get not thornes in their sides, but in their consciences, and all because their hearts are first wedded to the world?

3 Commandement, *Thou shalt not take the name of the Lord thy God in vaine*. Alas, the couetous man thinkes this a very vaine Commandement. Now he vpon such precisenesse. What! may not a man for his aduantage, to put off his commodity, helpe him selfe now and then with an oath? He thinketh this needlesse scupulositie. Nay and yet behold a worse abomination then this. *Paul* calleth couetousnesse, coloured couetousnesse, or the cloke of couetousnesse, 1. Thess. 2. 5. Now though in the former Commandement it sticketh not for gaine to corrupt religion, yet here for aduantage it will paint with religion, and put on a religious cloke or habite. Thus did the couetous Pharises prophane Gods holy name, while they deuoured widdowes houses vnder the colour of long prayer, Math. 23. 14. There was couetousnesse coloured with religion. Certainly Gods holy name is not more abused by profane couetousnesse, when it must be made a broker to helpe off base commodities, then it is by seeming-religious couetousnesse, when men vse religion for a siluer hook, & professe it as the *Shechemites* receiued circumcision, Gen. 34. 23. *Shall not their flockes, and their substance, and all their cattell be*

ours? So, shall not their custome and their countenance be ours? Onely let vs make a shew of their religion; for this is a maine principle in a couetous mans Catechisme, that *gaine is godlinesse*, 1. Tim. 6. 5. and therefore cares not to make a shew of *godlinesse* to bring in *gaine*: that so in a profane sence he may say with himselfe, *Godlinesse* (pretended) is *great gaine*. But such with the Pharises shall receiue the greater damnation.

4. Commandement, *Remember thou keepe holy the Sabboth day*. The couetous man is of *Pharaohs* religion. He thinks religion maketh men idle. *The people are idle, therefore they crie, Let vs go sacrifice*, saith *Pharaoh*, Exod. 5. The couetous man thinketh the rest of the Sabboth to be but idlenesse. It is a day lost in a weeke, seuen weekes and an halfe in a yeare. Oh how it grudges the wretch to spare God so much time! Therefore they crie, Amos 8. 5. *when will the Sabboth be gone that we may sell corne?* Nay he hath not the patience now to stay so long. He cries not now, *When will the Sabboth*, but when will the *Sermon* be done? Couetousnesse was modest in *Amos* his dayes, it would then stay marketting till the Sabboth were done. It is now growne more profligate and impudent, and dares impropriate as Gods *tenthes* in the second, so Gods *seauenths* in the fourth Commandement. What makes many keepe their Sabboths in their saddles, and not so much as to keepe *Sabbatum asinorum* in the bare rest from labour, but their couetousnesse? What is the reason that many Lawyers chambers are in Sabboth afternoones better filled with Clients, then many countrie Churches are with people,

people, but couetousnesse? This, this is that sinne that turneth Gods Sabbath into *Sabbatum Tyri*, the Sabbath of Tyrus, Nehe. 13. 16. that brought fish and all wares, and sold on the Sabbath. Ierusalem was troubled with fish-merchants on the Sabbath. And many townes and cities in this kingdome are troubled with flesh-merchants, wine-merchants, ale and beere-merchants, cup and tap-merchants; and what breedeth these trouble-townes but couetousnesse? *He that is greedie of gaine troubles not onely his owne house, but a whole towne, a whole citie.* And was it better in this your honourable Citie till your worthy *Nehemiahs* opposed these Tyrian Sabbatharians, & set themselues religiously and zealously to the suppression of Mammons solemne seruice in the publike shambles, and priuate temples of *Bacchus*? Now honoured be their memories that first begun that good worke, and no lesse theirs that do and shall continue it. What greater honour can this renowned See, and famous Citie haue, then in their ioynt care and zeale to preserue Gods holy Sabbath from those foule profanations which couetousnesse and the loue of filthy lucre hath inuented? Those Iewes, *Amos 8.* cryed, When will the Sabbath be gone that we may sell? there was some kinde of honesty yet in their couetousnesse. But there is a broode now that crie, When will the Sabbath come, that we may sell ale, beere, and tipling commodities? They long for the Sabbath, not that they might enioy God in the publike assemblies of his Saints, but that the sonnes of *Belial* may haue their assemblies, and guzzeling Randevous in their houses and cellars. Now compare the sinne of *Amos* his times with the sinne

sinne of ours, and it is but light in comparison of ours. They broke the Sabbath but in thought and desire, in word at most; but our men grossly profane it by making it both *Sabbatum Tyri*, and *Sabbatum Bacchi* at once, a marketting and a iunketting, a selling and a swilling day both. And yet as light as their sin was, see what an heauie threatning is denounced against them, Am. 8.8. *Shall not the land tremble for this, and euery one mourne that dwells therein?* And shall the land tremble for the lighter, and not much more for the heauier sinne? How great cause haue we to beg of God to giue all such whom it concerneth (whether gouernours of the Church, or commonwealth) zeale and resolution to maintaine Gods honour in this point? that in stead of *trembling* and *mourning* there may be ioy and reioycing to all good hearts in the flourishing of Gods ordinances. Let me adde one thing that may adde encouragemēt to this work. *Nehemiah* after the report of his care for the Sabbathos reformation, prayeth on this maner, verse 22. *Remember me o God concerning this.* Lay *Nehemiahs Memento* to Gods *Memento*, lay Gods commandement & *Nehemiahs* prayer together: *Remember* thou keepe holy the Sabbath, saith God; *Nehemiah* remembers it, and then prayeth, *Remember me o God.* They with comfort and confidence may pray to God to *Remember* them, who with courage and conscience *Remember* him and his Sabbathos. But if we forget his Sabbathos, then *God hath sworne by the excellencie of Iacob, Surely he will neuer forget any of these workes.* Amos 8.7.

5. Commandement, *Honour thy father and thy mother.* That which *Moses* speaketh of *Leui* in a good fence,

sence, Deut. 33. 9. *He said to his father and mother, I haue not seene him*, may be said of him in an ill sence: He hath an euill, a blinde eye, that will not see, and a deafe eare that will not heare, when parents necessities craue reliefe and succour. He thinketh it *no transgression to rob father and mother*, Pro. 28. 24. Nay, he thinketh it no transgression to sterue father and mother. It was the Pharises diuinitie, Matth. 15. 4. 5. 6. It was no matter how empty the parents bellies were, so their *Corban* were filled. As if so be the smell and smoke of the sacrifice were sufficient to fat them. This sinne was before noted to be a signe of a reprobate sence, Rom. 1. 29. and well it may, for verse 30. another signe is, *without naturall affection*. Euen this sinne stupifies the bowels of nature, and maketh men deny that debt which God, and euen corrupt nature doth call for. This is that sinne that made the heathen long since complaine of those vngracious births that thought their liues too long from whom they had their liues. *Oh*, saith good *Abraham*, that *Ismael might liue in thy sight*. But many a couetous *Ismael* speaketh like a profane *Esau*, *Oh* that the dayes of my fathers mourning were come; not that he would mourne, but onely as heires vse to do whose teares we know are growne prouerbiall.

Filius ante diem patrios inquit in annos. Ouid.

Hæredis læbrymæ.

6. Commandement, *Thou shalt not kill*. But couetousnesse is a cut-throate, a bloud-sucking horseleech. To that height often groweth the thirst after gold, that it maketh men thirst after bloud. One of the Prophets calleth Babel, *gold-thirstie Babel*. And all that know *Babel*, know her to haue bene no lesse *blood-thirstie* then *gold-thirsty*. Yea she is taxed for both; Hab. 2.

8.9. This Salomon noteth, Pro. 1. 11. 12. 13. *Come with vs, we will lay waite for bloud, and lie priuily for the innocent without a cause, we will swallow them up alive like a graue, euen whole as those that go downe into the pit; we shall finde all precious riches and fill our houses with spoile.* And verse 19. *Such are the wayes of euery one that is greedie of gaine, he would take away the life of the owners thereof.* Therefore, Ezek. 22. 13. *Couetousnesse and bloud are ioyned together. Ahab will haue Naboths vineyard, or he will haue his bloud. Indas was both couetous and a murtherer, and therefore a murtherer because couetous.* He sold not his maister so much out of an hatred of him, as originally out of the loue of the thirtie peeces. Couetousnesse is a bloody sinne, and if the hands be not defiled with bloud, it is the law and not conscience that keepeth them cleane.

7. Commandement, *Thou shalt not commit adulterie.* What licenseth the publicke stewes at Rome, and those styes of Curtezans but the Popes *Corban*, and the huge reueneue of crownes they bring to the Popes purse? It is the inordinate desire after gaine that foundeth that bestiall abomination of brotheltry. It is not so much the lust of the flesh, as the lust of the eyes, that causeth such to be giuen ouer to that brutishnesse. How many violate their matrimoniall faith and chastitie, and the couenant of their God, allured more with the adulterers purse, then with his person? How many a chaste *Danaë* admitteth an adulterous *Iupiter* descending in a golden showre? How many vnchast persons force themselves to a single life meerly to a voyde the charges of married condition, and lie frying

frying in the flames of their owne scorching concupiscence, and so do offer vp themselues vnto *Moloch*, in the fire of their burning lusts?

8. Commandement, *Thou shalt not steale*. But as the world hath stolen his heart from God, so sticks he not to steale from men. This Commandement makes him an arrant theefe. *Indas* is called a *theefe*, *Ioh. 12. 6.* and why a *theefe*, but because he was *couetous*? Therefore our Sauour (*Mark. 7. 22.*) ioynes *thefts* and *couetousnes*; and *Paul*, *1. Cor. 6. 10.* ioynes *theeues* and *couetous* persons together, as neare and neighbouring sinners. *False dealing*, it is a breach of this commandement, it is a fruite of this sin. *Ier. 6. 13.* *Euery one is giuen to couetousnes: they all deale falsly.* *Oppression*, it is a breach of this commandement, it is a fruite of this sin. *Prou. 28. 16.* *A Prince destitute of vnderstanding is a great oppressor, but he that hates couetousnesse shall prolong his dayes.* See how *oppression* and the *hatred of couetousnesse* are opposed.

We haue here a whole crowd of abominations all forbidden in this law, as defrauding, ouerreaching, cofining one another in mutuall commerce, in buying and selling, extortion, inclosures, depopulations, sacriledge, impropriations, detention of the labourers wages, engrossers, corne-hoorders, those *Mercatores humanarum calamitatum*, together with that foule-fanged sin of vsury, that indeed now bites no longer, but is turned *Euening wolfe*, that swalloweth the bones, and leaues not till the morrow. And whence, thinke ye, come these litters of snakes and vipers? Lo, this is the dunghill in which they breed: A couetous heart is the wombe that conceiues

them, the mother that giues breath and being to them all.

9. Commandement, *Thou shalt not beare false witness against thy neighbour.* But as in the former he scrupled not at false dealing, so neither in this stickes he at false accusing. Therfore Luk. 3. *John* ioynes these two together, *Accuse no man falsly, and be content with your wages.* Not to be content, is a fruite of couetousnesse; and he that is couetously inclined, will not sticke, in hope of gaine, to straine so farre as a false accusation comes to. *Flatterers* they sin against this commandement, and couetousnesse teacheth men to flatter. Iude 16. *Whose mouthes speake proud things, hauing mens persons in admiration for aduantage.* Couetousnesse makes men flatter in hope of gaine, as dogs fawne for crusts. Knights of the Post with their hackney consciences, what breeds those hellish monsters but this monster of couetousnesse? What makes many Lawyers make so little conscience of pleading for a naughtie, or against a good cause, manifest transgressions of this law, but because they see their Clients come to them, as *Balaks* messengers to *Balaam*, with the reward of diuination in their hands? The deceit of *Balaams* wages makes them they care not to what *Balak* they do retaine.

10. Commandement, *Thou shalt not couet thy neighbours house, &c.* What may a man haue that he couets not? Were his hands as nimble as his thoughts, he must liue like another *Adam* in the world by himselfe, no man neare him, no man with him. He hath a chymicall heart of his owne. In his wishes he turneth all into gold. He wisheth the whole earth had bene

bene mines and Indies. He cannot looke vpon heauen, which yet one would thinke might put him by his earthly thoughts, but with a wish it were gold too. He is iust like the Cardinals of Pope *Benedict* the 12. who being thereunto moued, refused to make more Cardinals, vnlesse he could withall make another world; for this was scarce sufficient (said he) for his Cardinals in present being. He could find in his heart with *Alexander* to weepe heartily that there are not, and that he enioyes not more worlds.

Non aspiciet cœ-
lum tanquam
cœlum, sed om-
nia putat esse
pecunias. *Chrys.*
ad 1. Cor. hom. 9.

But especially if we take the *affirmative* of this commandement as some, to be Contentment with a mans condition, then is there no man a more direct transgressor then is the couetous, who out of a discontent with his owne estate as not sufficient, enlargeth his desires as hell, to couet his neighbours house, oxe, asse, seruant, substance, goods, lands, or whatsoeuer else is his.

Thus we see the first part of this *danger*, and haue found the couetous a transgressor of euery of Gods lawes. Go now, go silly soules, and fondly blesse your selues, and thinke your case good because you are free from the blacke crimes and foule sinnes of the world, and that you haue no other sinne, you hope, but onely you are a little couetous. None other? Thou needest not, that art guiltie of it. This is a seminary of all sins, this breakes all Gods lawes. There is no villanie, no impietie, no iniquitie to which this may not dispose thine heart and hand. It is easie to make a couetous man an Atheist, a Papist, a periurer, a profaner of Gods Sabboths, an iron-boweld wretch, a murtherer, an adulterer, a theefe, a false

30 *A Counterpoys for against Couetousnesse.*
witness, or whatsoeuer else the diuell will.

2. The second danger followes, and that is in the punishments which it brings.

Heauie and wofull are those iudgements which Gods threatens against this sinne. *Wo vnto them that ioyne house vnto house*, Isa. 5. 8. *Wo vnto him that increases that which is not his*, Hab. 2. 6. *Wo vnto him that conets an euill couetousnesse vnto his house*, Hab. 2. 9. See how God thunders out woes thicke and three-fold against this sin. Indeed *the couetous bleisseth himselfe*, Psal. 10. 3. but in the same Psalme and verse, *the Lord abhorres him*. Yea he so abhorres him, that he euen smites his hands at him, Ezek. 22. 13. *I haue smitten mine hands at thy dishonest gaine*. Yea he so abhorres him, that he not onely smites his hands at him, but smites at him with his hands, Isa. 57. 17. *For his wicked couetousnesse I am angry with him, and haue smitten him*. But see we a little in particular what those punishments are wherewith God smites him.

1. God often smites him in his *body*. That hunger, and hardship, and restlesnesse wherewith he wearies and weares out his poore carkasse, is but a whip of his owne making, but God also lashes and scourges him with his scorpions: Iob 20. 20. *Surely he shall find no quietnesse in his belly*. What got *Gehezi* by his rich bootie? The plague of leprosie vpon his bodie, 2. Kin. 5. 27. What got *Achan* by his great prize? A great heape of stones vpon his bodie, Iosh. 7. 26. So *Balaam* got a sword in his bowels, and *Judas* an halter about his necke, the gaine of many a corne-hoorder, and the iust end of many a wretched oppressor. And what got *Ananias* and *Sapphira* by their proiect, but

a miserable and sudden end? *He that haues couetousnesse, shall prolong his dayes*, Prou. 28. 16. but these had their dayes shortened for this sinne. Many a faire day might they haue liued, if they had kept themselues free from this foule sinne. Now let *Iudas* while he swings in his halter, boast of his thirtie peeces. Now let *Balaam* boast of his wages. The reward of diuination was sweete in his eye, but let him tell vs how sweete is the Israelites sword in his bowels. Now *Gehazi* go blesse thy selfe with thy talent of siluer, and thy two changes of raiment, but yet tell vs whether is better the body or raiment? So iust it is, that he that will couet *Naamans* siluer, *Naamans* raiment, should be clothed, should be plagued with *Naamans* leprosie.

2. God smites him in his *goods*. And that which is his god, his heauen, his happinesse, God makes a curse, a crosse, a plague vnto him. God plagues him in his goods, either in denying him the vse, or in depriving him of the possession of them.

1. In denying him the vse of them, Eccles. 6. 2. *God giues him not power to eate thereof*. All the vse he hath of his riches, is but *to behold them with his eyes*, Eccl. 5. 10. The plague of the Prince of Samaria is vpon him, who saw great plentie and abundance, but might not taste of it. All the good he hath of his riches, is but for his eye. His backe and his belly are oft in his greatest abundance pinched and pined; and that pleasure which his eye hath, is but a miserable pleasure too; for the *eye is not satisfied with siluer*, Eccles. 4. 8. They are but *Homines ad metalla damnati*, no better then the miserable Indians, worne out in the mines

Et maior acqui-
sitio fit ei ma-
ior accessio
paupertatis. Nā
quo plura ac-
cesserit, eo plura
concupiscit.

Quo ergo plura
concupiscit, eo
magis fit pau-
per. Qui enim
plura concupi-
cit pauperior
est. Quum ergo
centum talenta
habeat non est
valde mendicus,
mille enim cu-
pit. Quum autē
mille acceperit
eum magis fit
pauper. Non
amplius mille vt
prius, sed decem
millium se dicit
egere. vide plura
Chrys. ad 1. Cor.
hom. 14.

Καὶ ὅς τις πλεονεξία
ζυμῇ πάλαια, καὶ
μικρὴ ἰσχυρὰ
καρδίας, ἀποκα-
θεύει ἐν τῷ ὄρει
τῆς ἐνυμῶτος. Chrysost.

ad 1. Cor. hom. 15

Etiam si cellæ
penarū impo-
sueris clauem,
si ostium, si ve-
stem, frustra fa-
cis omnia qui
auaritiā pesti-
mum latronem
intus incluseris,
& qui potest
omnia expor-
tare. Id. ibid.

mines vnder Spanish tyranny. Their drinke increa-
ses their thirst, their riches their pouertie, their abun-
dance their want. Iob 20. 22. *In the fulnesse of his suf-
ficiencie he shall be in straits*, euen in straits of want in
the midst of his fulnesse. And herein is the couetous
the most miserable of sinners. For other sinners yet,
though they lose the pleasures of the life to come, yet
do they enioy some kind of pleasure in this life: but
the couetous, as God will depriue him of the future,
so he depriues himselfe of the present world, and so
enioyes neither.

2. But it may be, the foole thinks this no miſery;
God therefore depriues him of the possession, and
strips him cleane of all his goods. God hath a *worme*
to smite their *gourds*, he hath *vermine* to consume
their *Manna* gathered and hoorded vp against his
commandement. This sin leaues a mans whole sub-
stance with Gods curse, which shall make his bagges
like his desires, bottomlesse, and so shall all run out.
Iob 20. 20. 21. *He shall not saue of that which he desired,*
there shall none of his meate be left, there, ore shall no man
looke for his goods. The couetous man hath many a
one that gapes after his goods, but God often de-
ceiues and disappoints them all; his goods are often
gone before himselfe. *He hath swallowed downe riches,*
he shall vomite them vp againe, God shall cast them out
of his belly, Iob 20. 15. Greedy gourmandizing tren-
chermen, that swallow their meate downe whole, and
as neuer knowing when they haue enough, do still
lay in and lay on, do so oppresse their stomackes,
that nature is faine to seeke its owne ease by vom-
iting. When men will be rich, and cannot waite Gods
leisurely

leisurely distribution, and neuer know when they haue enough, but with *Behemoth* thinke to draw vp all *Jordan* into their iawes; they do so oppresse themselves, that God giueth their estate a vomit, and causeth these greedy guts to regurgitate those morsels so rauenously deuoured. Excellent is that place, Ier. 17. 11. *He shall leaue his riches in the midst of his dayes.* It is an hell to him to leaue his riches in the end of his dayes, but God will bring him early to his hell, *He shall leaue them in the midst of his dayes.* But what shall become of him then in the end of his dayes? The words following tell vs, *And at his end he shall be a foole.* God will make him a poore man, and a foole both. He shall lose both his wealth and his wits; for whose wits would not cracke to lose his god? God is iust, and therefore maketh them a prey vnto others who haue preyed vpon others. See Hab. 2. 6. 7. 8. *Wo vnto him that increaseth that which is not his: how long? and to him that loadeth himselfe with thicke clay. Shall they not rise vp suddenly that shall bite thee? and awake that shall vex thee? and thou shalt be their prey. Because thou hast spoyled many nations, all the remnant of the people shall spoyle thee.* God will spoyle these spoylers, and he which hath bene *prado minoris*, shall himselfe be *prada maioris*, as *Augustine* speaketh.

In Psal. 38.

3. God smiteth him in his posterity and children. He cares not to deprive himselfe of an inheritance in heauen, and all to leaue his children an inheritance on earth. What maketh him lay about him? what maketh him thus take on? He is desirous to raise his house, to make his children gentlemen, men of place and regard. But alas he deceiueth himselfe, and the

issue besooke him. As the father was a rich begger, so the children proue poore gentlemen. Couetousnesse raiseth not, but ruines houses, Hab. 2.9.10. *unto him that cuets an euill couetousnesse to his house.* For he that is greedy of gaine raiseth not, but troubleth his house. He coueteth an euill couetousnesse to his house, that is, by his couetousnesse he bringeth euill vpon his house. But what euill? verse 10. *Thou hast consulted shame to thine owne house;* not honor, not greatness, but *shame*, euen the shame of beggery, and the shame of ruine, and a dishonourable downfall. Couetousnesse leaueth the children heires of a curse as well as of goods, for his goods are an *execrable thing*, accursed goods. The leprosie of *Naaman* claue not onely to *Gehezi*, but to him *and to his seed for euer*, 2. King. 3. 27. What got *Gehezies* seed and posterity by their fathers couetousnesse? What other hereditaments they got I wot not, sure I am they got a filthy hereditary leprosie. For *Gehezies* couetousnesse is his seed plagued with leprosie. For many a couetous fathers sinne is his posterity plagued with beggery. *He hath not power to eate* of his owne goods, Eccl. 6. 2. I but the more he spareth, the more his child heires. So would one thinke indeed, but yet it proues otherwise; for not his childe, *but a stranger eateth thereof*. I but what becomes of his children then? Either taken away *with fish-hookes*, Amos 4.2. a fit plague for the fathers sinne; or else, Iob 20.10. *His children shall flatter the poore.* See what his gentlemen come to. To that miserable base beggery shall they come, that they shall be glad to flatter a meane man for an almes, and faune vpon a poore man for a crust. How ordinarily

is prodigality heire to couetousnesse? and the prodigall heire scattering that in a few dayes that the couetous father was gathering many yeares, how quickly is he brought to the trough? how soone brought to flatter and faune for huskes and hogs meate? Oh consider this you that colour this iniquity with the complexion of honest care for your children, I intreate you as *Iob* did his wife, *Iob* 19. 17. *euen for the childrens sake of your owne bodies* to take heed and beware of couetousnesse. As you feare the leprosie of Gods curse, and the canker of his vengeance vpon your children, so take heede of leauing them heires of such goods as couetousnesse hath scraped together. Leauce them heires of such goods as withall they may be heires of Gods blessing. Take heed of transmitting ouer to them such a cankered inheritance as may disinherit them of all. Were it not that couetousnesse maketh men without naturall affection, I should hope this argument might preuaile.

4. But yet the worst *danger* of all is yet behind. If God in his patience do forbear in these, yet in the fourth place without faile will God plague him in his soule. It is a soule-plaguing sinne, not onely in regard of the inward tortures and cares wherewithall his soule is so distracted, that *the abundance of the rich will not suffer him to sleepe*, *Eccl.* 5. 12: Nor yet in regard of the continuall torment his insatiable desires put him to, whereby he is like a man sicke of the dogged appetite, euer in hunger and thirst without satisfaction; and his vexation little easier then the rich gluttons in hell; who was euer in a burning desire after that drop of water which should neuer be granted

Noli parcere thesauris caducis, thesauris vanis. Noli sub imagine pietatis augere pecuniā. Filijs inquis me is seruo. Palliare se volunt, & dealbare vt quasi propter filios videantur seruare homines quod propter auaritiā seruauit. Aug. de dec. chord. c. 12. Filijs meis seruo. Hæc est vox pietatis, excusatio iniquitatis. Id. in Psal. 38. Habeo filios quibus laborem. Nō est hoc filios amare sed potius necare. Nolo te talem patrem sentiant filij tui, nolo sic prouideas. Id. hom. 48.

Vis esse hæres
terræ, sed non
habes in cœlo
hæreditatem.
Studium ponis
vt alijs relin-
quas hæredita-
tem, te ipsum
autem priues?
*Chrysost. ad Eph.
bom. 18.*

him. Not onely in these, but in a farre worse respect is it a soule-plaguing sinne, in that it excludeth the soule from God and heauen. Hab. 2. 10. *Thou hast sinned against thine owne soule.* Wherein? In disinheriting it of heauen. Ephes. 5. 5. *The couetous man hath no inheritance in the kingdome of Christ, and of God.* He that is thus greedie of inheritance on earth, yet loseth all inheritance in heauen. 1. Cor. 6. 9. 10. *Know ye not that the vnrighteous shall not inherit the kingdome?* Be not deceiued; neither theeuës, nor couetous shall inherit the kingdome of God. Indeed the couetous bleisseth himselfe, Psal. 10. 3. and with no lesse then the hopes of heauen, but *he is deceiued.* For what is the hope of the hypocrite though he hath gained, when God takes away his soule? Iob 27. 8. How should this awaken men to take heed and beware? What though thou gaine the whole world by thy couetous courtes, yet what shall it aduantage thee to *gaine the whole world, and to lose thine owne soule?* He that purchaseth the whole world with the price and losse of his soule, will find but a biting & a smarting bargaine of it. He must needs be a loser by the bargaine, for he loseth God, heauen, happinesse, his soule and himselfe. Among all thy gaines thou art sure to haue hell into the bargaine. What euer thou gaineest, Satan will be sure to gaine thy soule.

Now then, o thou couetous man, be pleased a little to looke ouer these Items, and summe vp thy gaines. *Auarus semper in rationibus:* A couetous man is much in his counting house. Among other thine accounts be so good as to looke ouer this. *Inprimis* by thine oppression, fraudulent and false dealing, thou hast gotten so many pounds. *Item* by thine vsury and extortion

extortion so many hundreds. *Item* by thy bribery so many thousands. Well, what is the whole summe? The totall summe is, the curse of God vpon thy *body*, the curse of God vpon thy *goods*, the curse of God vpon thy *children*, the curse of Gods eternall vengeance vpon thy *soule*. Now in good sooth, and are not these goodly gaines? would they not set any mans teeth on watering? Yea but it may be these are but idle scar-crowes, the figments of Preachers idle braines. No, no. God hath sworne twice in one prophecy, Amos 4. 2. Amos 8. 7. to make them good. God can no more be forsworne then he can cease to be God. If he do forbear the infliction of the temporall plagues, yet shall it be abundantly recompenced in the heavy weight of eternall torment.

And thus haue we seene the double danger of this sinne, which may both serue to verifie the Apostles saying, 1. Tim. 6. 10. That *the desire of money is the roote of all euill*, of all euill both of *sinne* and *punishment*; as also to terrifie our dead hearts, and make them awake to *take heed and beware of couetousnesse*.

The third thing followeth. The *remedies* and *preseruatiues*. What are we the better to know our disease and the danger thereof, vnlesse we know the remedies withall? The *remedies* therefore are these.

1. That which we find, 1. Ioh. 5. 4. *This is the victory that ouercometh the world, euen our faith*. Faith ouercometh not onely the feare of the world in threatening, but the loue of the world in enticing. The roote of this roote of all euill is commonly diffidence and distrust in Gods all-sufficient prouidence. This ma-

keth men so greedily and eagerly provide for themselves, because distrustfully they imagine that they are left to the wide world, as shiftlesse and fatherlesse children. So much implieth our Saviours speech, verse 28. of this Chapter: *How much more will he cloath you o ye of little faith?* Our great cares come from our *little faith*. Greater faith would lessen our cares. This remedie Paul teacheth *Timothie*, 1. Tim. 6. 11. *O man of God flie these things*, namely those foolish and boyesome lusts which drowne men in destruction and perdition rising from the loue of money. But how may we flie them? *Follow after righteousness, godlinesse, faith*. The soule in which this grace hath residence, shall find it an heavenly amulet or plague-cake to defend it from the poyson of this sinne. For faith not onely *purifies the heart*, and so purgeth out this drosse, but it also *satisfieth the heart*, by making God its portion whereby the infinite desire of the soule is filled, which nothing can satisfie but the fruition of the infinite God. He alone that filleth heauen and earth and all things therein, he alone can fill the boundlesse desires of the soule. Onely faith maketh him ours. And the soule hauing made God hers by faith, she ceaseth to seeke satisfaction from the temporall, and finite creatures. Faith is a chymicall grace. As couetousnesse is an earthly Alchymist that turneth *gold into God*, so is faith a diuine Chymicke that turneth *God into gold, silver, and* whatever the heart wanteth and desireth, Iob 22. 23. 24. 25. *If thou returne to the Almighty, then shalt thou lay vp gold as dust, and the gold of Ophir as the stones of the brookes, yea the Almighty shall be thy choyce gold* and

Eritque omni-
potens leuissi-
mum aurum
tuum, & argen-
tum vireſque
tibi. Sic Iua,

and siluer, *and strength vnto thee.* Would we haue our fill of gold and siluer, so as we would haue our thirst quenched? Let vs make God our portion by faith. He that by faith hath made *God his gold*, shall neuer through couetousnes made *gold his god*. Temporall things can no more fill the heart, then spirituall things a chest. The world can no more fill the heart, then a circle can a square. God alone is he that can satisfie the soule, on whom the soule hauing layed hold, it then holds it selfe well apaid, and then; and neuer till then sings with *Dauid*, *Psal. 16. 5. 6. The Lord is the portion of mine inheritance.* *The lines are fallen to me in pleasant places, yea I haue a goodly heritage.*

Mundus circularis est, cor quadratum; circulus quadraturam implere non potest.

2. Sobrietie and temperance, sober affections in the vse of these earthly things. For though couetousnes and prodigalitie be two extremes, yet oftentimes couetousnesse is but subordinate to prodigalitie; and mens prodigall and intemperate courses, makes them couetously scrape that together which may be seruiceable to their lusts. Many haue braue, or base minds rather, they must flaunt, and cut it out in apparell, furniture, household, attendance. Pride must haue this thing, & delicacie must haue that; pleasure calls for this, and lust for that. Which inordinacies of theirs being costlier then their own estates can beare, then couetousnesse instructs them to lay the burden vpon others. These intemperate affections crying like horse-leeches *Giue, giue*, they teach couetousnes to crie *Take, take*; and so by iniustice, exaction and oppression do seeke maintenance and exhibition for their pride and luxury out of other mens estates, and
other

other mens maintenance which is for their bare necessities, must be rauened vp to serue their inordinate and hellish voluptuousnesse. Hence comes it that the poore Tenant is racked to maintaine the Landlords dogs, hawkes, and coaches; the poore Tenants backe stripped, that their dead walls may be richly clothed; the poore Tenant can scarce go in good russet on high dayes, because the Landlord, like the rich glutton, must fare deliciously, and go in purple euery day. Moderation breeds contentation: contentation preserues from couetousnesse. He that is content with his owne, will neuer put forth his hand to wrong another.

3. Set bounds and a stint to thine estate, and learne to know when thou hast *enough*. Couetousnes is a desire of more then *enough*. Therefore do men still desire more, because they thinke they haue not yet *enough*. He that would be relieued against couetousnesse, must first seeke to stint his desires; a man shall neuer stint his desires, till his estate be stinted. Mens estates are not so much increased by their desires, as their desires are made endlesse by their estates boundlesse. If *Esau* had bene as honest in other things as in this, he should neuer haue deserued the brand of a *profane persō*. As profane as he was, I could wish this lesson were learned of him. As profane as he was, he was an honestier man in this, then thousands that now liue. Wil ye heare how like an honest man he speaks? Gen. 33. 9. *I haue enough my brother, keepe that which thou hast to thy selfe*. Behold how farre he is beyond the honestie of the *Harpyes* and cormorants of our times, that neuer knowing when they haue enough,
are

are ever fixing their kites clawes and their gryphons talants vpon their poore brother *Jacobs* goods. Foure things are specified, *Pro. 30. 15, 16.* that neuer say, *It is enough*: to which we may adde a fift, namely a couetous heart that knoweth no stint of its owne desires and endeouours. The way to preuent this immoderation, is to see when we are well, when we haue enough. A point being determinable, why make not men conscience to determine it? God forbids the King, *Deut. 17. 16, 17.* *to multiply horses to himselfe, and greatly to multiply his siluer and gold;* and yet who hath greater vses of, and fairer pretences for these things then Princes haue? If a King may not multiply about that which is enough for a King, what prerogatiue haue inferiour subiects to haue estates boundlesse? We can say of others, They haue enough, if they can see. If we can see when others haue enough, why do we ouerlooke our owne estates? This is an euill conetousnesse, when men are ever lading themselves with thicke clay, and haue neither the hearts nor the grace to set downe an *Hucusque* to answer Gods *Quousque*, *Hab. 2. 6.* an *Hitherto* to Gods *How long*. For this very sin were the Iewes threatned, *Isa. 2. 6. 7.* *Therefore thou hast forsaken thy people, &c. because their land is full of siluer and gold, neither is there any end of their treasures, any end of their chariots.* Enough, we say, is as good as a feast. And what should a man do feasting or feeding when his belly is full? The purse must know a measure as well as the belly. And then it will be as easie to fill mens eyes as their bellies. Not that men hauing enough, should giue vp their honest callings, and receiue in no more; but hauing enough,

G

should

should lay vp no more, but make the ouerfloate of their cup seruiceable to the maintenance of Gods worship, and the reliefe of his poore Saints. Take this course, and be couetous if thou canst. *Let your conuersation be without couetousnesse*, Heb. 13. 5. What helpe may we haue hereunto? *And be content with things present*. Contentation preferueth from couetousnes. Then, and neuer till then, will a mans heart be contented when he hath enough, and knoweth he hath enough, and is resolu'd not to go further then enough.

4. Free thy selfe from a false opinion of riches. The conceit which men haue of riches, is false. They think riches lieth in *Hauiug much*. They are deceiu'd. God is called *Rich* in Scripture, not for *money*, but for *mercie*; not for *hauiug goods*, but for *doing good*, Rom. 10. 12. *He that is Lord ouer all, is rich vnto all that call vpon him*. Wherein is God rich? Not in being *Lord ouer all*, but in *doing good vnto all that call vpon him*. So that I would not forbid men to be couetous of riches, so they would be couetous of true and *durable riches*. Couet true riches, and spare not. Couet to be *Rich in God*, *Rich in faith*, *Rich in good works*. The more couetous of these riches, the happier is thy soule. This was the fooles error next my text, that conceiu'd Riches to be all in *Hauiug*, and not in *Doing good*. Therefore it is added in the closure of that parable, So is euery one that gathereth riches to himselfe, and is not rich in God. *So*, that is, as very a foole as was he.

5. Climb vp mount *Nebo*, and from thence take a view of *Canaan*, and little list and loue shalt thou haue

Anim⁹ hominis
diues, non arca
appellari solet,
quamuis illa sit
plena, dum te
inancem video,
diuitem non
putabo. Cicer.
Parad. 6.

haue to the wildernesse of the world. Get a piercing eye in meditation to see the inuisible God, the glorie and beaurie of heauen; and therewithall shall we find our affections so inflamed, that they shall easily flake and coole in regard of earthly things. Oh shame that we that professe the hope of an inheritance with the Saints in light, should lauish out so much of our precious time, of our precious life, and the strength of our affections in the so eager pursuite of the trash of the earth. View well that heavenly Ierusalem on high, that *Citie which is of pure gold*, Apoc. 21. 18. *whole streetes also pure gold*, verse 21. and in comparison of that Citie, thou shalt say of all earthly felicities as *Hiram* said of the cities which *Salomon* gaue him, 1. King. 9. 13. *They pleased him not: and he said, what cities are these which thou hast giuen me, my brother? And he called them*, viz. in indignation, *the land of Cabul vnto this day*, that is, a dirtie, a mirie land. Heauen is our land of Canaan; fixe we our eye and heart thereon, and the earth *will not please vs*, it will be a very land of *Cabul*, a dirtie, droffie land in our eie. Oh fond thing for vs that hope for the milke and honney of *Canaan*, to long and lust after the stinking garlicke and onions of *Egypt*. Oh fond thing for vs that hope for a crowne and kingdome, thus to abase our selues to lie raking in the kennels of the earth. Thus if men would but seriously meditate, and work vp their thoughts and hearts to the loue of the treasures of heauen, it would soone breed in them an holy neglect, if not a contempt of this present world. This remedy our Sauour teacheth, Matth. 6. 19, 20, 21. *Lay not up treasures for your selues on earth, &c.*

Nemo enim
potest nisi co-
gitare de the-
sauro suo, &
quodam cordis
inire diuitias
suas sequi. Et
sicut ecclesiam
præcessit caput
eius, sic Christi-
anum præcedat
cor eius. Eamus
ergo hinc ex
qua parte pos-
sumus, sequetur
totum nostrum
quo præcesserit
aliquid nostrum.
*Aug. serm. de di-
uers. 44.*

as if he had said, *Take heed and beware of couetousnes;* and then followes, *But lay up treasures for your selues in heauen;* and then, *where our treasure is, there will our heart be.* Our Head is in heauen, what do our hearts on earth then? Let Head and heart be together. The same remedy *Paul* teacheth *Timothy* among many others, *1. Tim. 6. 11, 12. O man of God flie these things,* namely the couetous desires of the world. But how shall that be done? *Lay hold of eternall life.* The faster hold we take of the world to come, the looser hold shall we haue of this world, and the lesse hold shall this world haue of vs. For this makes men hold so fast on, and in this life, because they haue so slacke an hold of the life to come. This made *Abraham* dwell in tents in the land of promise, not raising cities or making great buildings, *because he looked for a Citie hauing a foundation whose builder and maker was God,* Heb. 11. 9. 10. And thus *Dauid* seemeth to weane his heart from the loue of the earth, Psal. 17. 14. 15: hauing before spoken of the men of this world who haue their portion in this life, he subioynes, *I will behold thy face in righteousness, and when I awake I shall be satisfied with thine image.* As if he had said, I neither enuie nor desire their happinesse, my teeth water not after their delicates, I long alone after that sweet satietie which I shall haue in the societie of the glorious Trinitie at the day of my blessed resurrection. And so much for the remedies; and so much for the object of the caution.

3. Third point remaines. The *Persons* warned to beware. *And he said vnto them.* Vnto them? Vnto whom? See the first verse of the Chapter, *There was*

an innumerable multitude of people, in so much that they trode one vpon another. And he said vnto them, euen to this whole and huge multitude, to them all, one and another, Take ye heed and beware.

Couetousnesse is an Epidemicall disease, an vniuerfall plague from which no sort is free. *He said to them, euen to them all. Ier. 6. 13. For from the least of them, euen to the greatest of them every one is giuen to couetousnesse.* There is no sort or condition of persons free from this pestilence. Some sinnes are particular to some callings, as to the Ministry, to the Magistracy aloſe; some peculiar to some conditions, as to the rich or to the poore alone: but this poyson infecteth all ages, callings, conditions, sexes, persons. Therefore now Christ speakes not as verse 1. *to his disciples*, but preaching against couetousnesse he speaketh to them all, *He said vnto them, Take heed and beware.* I conceiue our Sauours auditory to be much of the nature of this present assembly; and I conceiue this present assembly to be a mixt company of all sorts and conditions: and therefore as *Christ said to them*, so I say to you, euen to all, and euery of you, *Take heed and beware of couetousnesse.* But because hearers commonly are like ouer bashfull guests, that either fast, or feed not so liberally as they should for want of a earuer, giue me leaue therefore to take this office vpon me, and to lay vpon euery mans trencher what may best suite, though not with his tooth, yet with his necessitie.

1. And first, according to the rule of well ordered charity, to begin at home; and as our Sauour began his sermon in this Chapter, *He began to say to his disci-*

ples first of all; and as the Prophet in taxing this sinne,
Ier. 6. 13. to begin with the Priest and the Prophet; let
me aduise you of the tribe of Levi, who are to teach
others the contempt of the world, to take heed of the
loue of the world your selues. Aboue al men take you
heed, and beware you of couetousnesse. It is an irre-
gularitie, and an offence against Saint Pauls and
Saint Peters Canons, 1. Tim. 3. 3. Not giuen to filthy lu-
cre, not couetous, and 1. Pet. 5. 2 Not caring for the
flocke for filthy lucre, but of a ready mind. Ye are the
light and the eyes of the world: If our light proue
darknesse, how great will that darknesse be. This sinne
will put out oure eye, and eclipse our light. Zach. 11.
17. The foolish shepheards right eye is threatened
to be darkened. This is one sinne that will bring that
plague vpon vs. This is a besotting, blinding, and in-
fatuating sinne. I say 56. 11. These greedy dogs can ne-
uer haue enough, and these shepheards cannot vnder-
stand, for they all looke to their owne way, euery one for his
aduantage, and for his owne purpose. In the verse before
he had complained that they were dumbe dogs, that
they could not barke. What made them dumbe dogs?
They were greedy dogs that could neuer haue e-
nough. Dogs that are euer feeding and gnawing
their bones, haue neither list nor leisure to be bar-
king, and keeping the house. What was the reason
these shepheards could not vnderstand? They all
looked after their owne way, and for their owne ad-
uantage. Ye cannot serue God and Mammon. They are
two contrary Cures so infinitely distant each from o-
ther, as no court of Faculties can giue a dispensation
to serue both. We cannot be Gods Ministers, and
Mam-

Mammons chaplaines. I will vse no other argument to vrge this caution vpon you, then of *Paul to Timothee*, 1. Tim. 6. 11. *O thou man of God flie these things.* Which very phraſe ſeemeth to haue a ſtrong argument couched vnder it, in that he calleth him the *man of God*. Why ſaith he not as at other times, *ô Timotheus*, but *ô thou man of God*, but that his calling might be a monitour to him to make him wary and heedfull? We find mention, *Pſal. 17. 14. of the men of this world*, and *Luk. 12. 30. of the people of this world*. Now this phraſe, *Thou man of God*, me thinkes it ſtanderth in oppoſition vnto thoſe. As if he ſhould haue ſaid, *Thou art not a man of the world, but a man of God, and ſeekeſt thou great things for thy ſelfe? Seeke them not*, *Ier. 45. 5. O man of God flie theſe things, for after all theſe things ſeeke the people of the world.* *Luke 12. 30.* It becometh not the *men of God* to be *men of the world*. Indeed, I confeſſe, the *men of the world* haue put an Egyptian tricke vpon the *men of God*; haue taken away, I would but the ſtraw alone, and yet ſtill call for the full tale of bricke both in preaching and hospitalitie: and hauing by their ſacriledge made the Miniſterie bare and penurious, and forced many to ſuch ſhifts for their liuelihood as carry an appearance of this ſinne, then they crie vs downe to be inhospitall, illiberall, and couetous. But yet for all this I could wiſh that the *men of God*, by ioyning not houſe to houſe, but pariſh to pariſh, did not giue the *men of the world* too iuſt cauſe to clamour againſt them for their couetouſneſſe. Pluralities, multitudes of Cures, multiplicity of Benefices, Abſence from our flockes for our owne ends and aduantages, Citie Lectures with the neglect

neglect of countrey charges, all these haue a shrewd suspicious appearance of this euill, and maketh the *men of the world* speake broadly, and say that none are more couetous then clergie men. Wherefore o ye *men of God* flie these things, *Take heed and beware of couetousnesse.*

2. Ye honourable and reuerend Magistrates and Iudges, who are not onely men of God, but vpon whom God hath put his owne name, *I haue said ye are Gods.* Psal. 82. take ye heed also and beware of couetousnesse. So *Iethro* would haue *Moses* his Iudges to be qualified, Exod. 18. 21. *Men fearing God, dealing truly, hating couetousnesse.* These are well ioyned together, for it is not possible they should *deale truly* in the place of iustice, that do not *hate couetousnesse.* I neither do nor can accuse any of our reuerend Iudges as guilty of this sinne, or any such as commonly attend it when it setteth foote into the iudgment seate, such as are iniustice, bribery, corruption, raysing fauourites vpon the ruines of honest causes and men, &c. But onely as one this day in Gods roome, I am bold to beseech and aduise your wisedomes to *take heed and beware* thereof. And that so much the rather, because this sinne will make you such as I dare not name. But the Prophet *Isay* dares, and doth, *Isay* 1. 23. *Thy Princes are companions of theeues. Why so? Not for taking of purses on the high way, but for taking bribes in their chambers: For euery one loueth gifts, and followeth after rewards; they iudge not the fatherlesse, neither doth the widowes cause come before them.* That is true of the iudgement seate, which *Augustine* speaketh of kingdomes, that *magna regna sine iustitia,*

institia, are but *magna latrocinia*. This sinne will turne
Guild-hall into a *Shooters hill*, and *westminster-hall* into
a *Sarif-bury plaine*. Her rulers loue to say with shame,
Giue ye, Hof. 4. 18. And what difference betweene
giue ye, and *deliuer ye*? Indeed *giue ye* is not so dange-
rous by the law as *deliuer ye*; and *giue ye* goeth oft in
chaines of gold, while *deliuer ye* lyeth in fetters of
iron: but in the Court of conscience, & before Gods
tribunall, there is no difference betweene *theeuery*
and *bribery*. For the same commandement that for-
biddeth theeuery forbiddeth bribery, yea and forbid-
deth it vnder the name of theeuery. That word Hof.
4. 18. translated *rulers*, *Iunius* and the margent of our
new Translation reade *shields*. Such indeed should
men be that are in place of iustice; they should be
shields to shelter and defend their poore brethren in
their right and innocency. But if once these *shields*
shall loue and desire to be gilt, these *shields* will be
turned into spoyling swords. God shield you there-
fore ye reuerend Iudges from couctousnesse. *walke in*
iustice, *speake righteous things*, *refuse the gaine of op-* Ilay 33.
pression, *shake your hands from taking of gifts*, shake
them as *Paul* shooke off the viper, thinke them no
lesse dangerous, let them do no more hurt then the
viper did him, *stop your eares*, and *shut your eyes from*
seeing euill. There be three sinnes in Scripture which
are called *peccata ingentia*, huge or mighty sins. You
shall find them all three together, Amos 5. 12. and the
middlemost of them is, *They take a bribe*; And well is
it placed betweene the other two, as that which in-
deed giueth life to both the other. For why do they
afflict or *oppresse the iust*? *They take a bribe*. And
what

what mischiefe followeth vpon it? *They turne aside the poore in the gate from their right.* Take heede of this sinne as of a *mighty sinne*, yea as of a burning sinne that will consume all, for *fire shall consume the tabernacles of bribery*, Iob 15. 34. Let therefore neither gaine nor rewards be the *remora* to the ship of iustice, let it faile speedily; *Curat lex*, let iustice haue a quick course. *Iethro* was not pleased to see causes hang from morning to euening, it would haue grudged him farre more to haue seene them hang from yeare to yeare: worst of all it would haue angered him to haue seene causes vsed as vnconscionable *Chyrurgions* vse sore legs, hold them long in hand not for the difficulty of, but for the gaine of the cure. Oh that your wisdomes would thinke of some course no lesse for *speede* then integrity in iustice, that a good cause might not be tired and wearied out with long suite, and that a mans right recouered by *law* might not be as costly as what is bought by *purchase*.

3. It will not be an vnseasonable caueat to all inferior Lawyers, to aduise them also to beware and take heede of couetousnesse. I may speake to you as the Apostle speaketh to the *Corinthians* with a little change of his words. 1. Cor. 6. 7. 8. 9. 10. *Now there is utterly a fault amongst you*, euen amongst you Lawyers, not because ye go to law one with another, but because many of you out of a couetous desire of gaine, do encourage men that haue bad causes to go to law with others. *why rather suffer ye not wrong? why rather sustaine ye not the losse of a little dishonest gaine? Nay ye your selues do wrong, and do harme, and that to your brethren*, whilest out of a squint respect to your owne gaine,

gaine, you sticke not to pleade such causes as you know to be weake and vniust. *Know ye not that the vnrighteous shal not inherite the kingdom of God? Be not deceived. Neither couetous nor extortioners shal inherite the kingdom of God.* The Apostle addes, *And such were some of you.* I would I might not speake in the present tense, and say, *And such are some of you.* I speake not this as if I came hither to maintaine a foolish faction between Colledges and Innes of Court; God forbid that we should stand vpon this holy ground with such filthy shooes; but I speake it out of a desire of the peace of your owne hearts: to the which I dare referre my selfe, and make them the iudges, whether ye be guiltie of this sinne, yea or no.

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queritant.
Res magis que-
ritur quam cli-
entium
Fides, cuiusmo-
di clueat.
Plaut. in Menæc.

30 ~~It will not be an vnseasonable caueat to all infe-~~
what mischief followeth vpon it? *They turne aside*
~~the hand from their righte~~

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of this couetousnesse; and aboue all fees and incomes in the world, tender your peace with God. In whose name and feare, I beseech you to make a conscience of pleading euery cause. When an ill cause cometh to you for counsell, say that of it plainly, which the buyer of his commoditie speaketh dissemblingly, Prou. 20. 14. *It is naught, it is naught.* It is not so great a sinne for a chapman to say of a good commoditie, *It is naught, it is naught,* as for a Lawyer to say of a naughtie cause, *It is good, it is good.* Make a conscience of pleading against a good cause. Let not couetousnesse make your wits, skill, learning and tongues, instrumentall to iniustice. Neither be *Tertullists* to pleade against *Paul*, nor *Abiezrites* to pleade for *Baal*. Will ye pleade for *Baal*? Let *Baal* and *Belial* pleade for themselues. How thinke ye to haue the Lord Iesus for your Aduocate, that dare be pleading aduocates for *Baal* and *Belial*? Therefore all Lawyers, *Take heed and beware of couetousnesse.*

4. I commend this caueat to all Church-patrons: Take ye heed also and beware of couetousnesse. What is the reason that our Church groanes vnder the heauie burden of so many insufficient ministers? Nothing more then the *couetousnes* of Church-patrons, who while they looke more at the gifts and gratuities in the hand, then gifts and graces of the heart, sticke not to bring into Gods Sanctuary those for *Leuites* to *diuide the word*, who in good truth, giue them their due, are not worthy the place of *Gibeonites* to cleaue and *diuide wood*, and draw water, vnfit for the meanest seruice of the Sanctuary. Me thinks *Indas* his halter should make you afraid of *das*.

das his question, *Quid dabitis?* What will ye giue? God gaue him an halter. Take heed lest while you ask the same question, God do not giue you the same answer. For certainly this sinne makes you as very theeuers as euer was *Iudas*: and what can a theefe looke for, but the halter? You are euery whit as bad as *Iudas*. He sold the Head, you sell the members; he the shepheard, you the sheepe; and the same sinne that set him, sets you on worke too, the sinne of couetousnesse. As bad as *Iudas*? Nay in some respect ye are worse then he. Not that I am of that heretical opinion of the old *Cainites*, of whom *Augustine* maketh mention, who held that *Iudas* betrayed Christ out of a good and an honest mind, as foreseeing that infinite good which his passion & death should bring to mankind. No, I know he was a murderer and a theefe; and yet I say, that you are worse then he. He sold but the body, but you sell soules, and so make your selues guilty of the sin of that execrable filth of Babylon, whose merchandize (*Apoc.* 18. 13.) is not onely pearles, linnen, scarlet, &c. but also the soules of men. *Iudas* by his barter made but the potters field, you by yours make Christs field, Christs Church, an *Aceldema*, a field of blood, while for your wicked pecuniary respects, in stead of *barking dogs* to keepe, you put in rauening wolues and *sleepie greedy dogs* to kill Christs sheepe. Now as you feare to haue your hands besmeared with the gore of soules, and as you dread that heauie account which must be giuen for soule-blood, so all Church-patrons take heed and beware of couetousnesse.

Lib. de Hæres.
ad Quodvultd.

5. Me thinkes, in the next place, whilest this sinne

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is thus complained of, I should heare Landlords, and men that live on Offices, saying to me as the Publicans to *John*, Luk. 3. 12. *What shall we do?* If couetousnes be thus foule a sinne, how then, and what then shall we do? To whom I giue the same answer that *John* did to the Publicans and the souldiers both, *Exact no more then is appointed to you, and Do no man violence, be content with your wages.* Take heed and beware of couetousnesse, Take heed of exaction, Take heed of oppression, Take heed of racking your rents, Take heed of tentrng your poore Tenants. Grinde not the faces of the poore; vncloathe not their loines to cloathe your dead walls. Many Landlords are like *Darius*, Dan. 6. 16. he prayes God to helpe *Daniel*, but in the meane time sends him to the Lions den: so many oppressing Landlords, they crie, God helpe, but in the mean time play the Lions. God hath sworn by his Holinesse, that he will *take away such oppressors with thornes, and their posteritie with fish-hooks*, Am. 4. 2. God will serue them as *Gideon* serued the men of *Shacoth*, Iudg. 8. 16. whom he did teare with the briers and thornes of the wildernesse. It is but iustice that their flesh should be torne off with briers, who were thornes and briers to teare off the flesh of others. Ye find a rich man immediatly after my text, whom the Lord calleth *Peole*: *Foole this night shall thy soule be taken from thee*. Wherein lay this mans folly? In that he tooke care not to lay vp for good vses, but to lay vp for voluptuous vses that surplusage of estate which God had given him. Now marke what *Augustine* inferreth hereupon: If he be a foole which layes but vp his owne goods, *trus transmittit ei*

Tantum ergo
natum est ut lo-
ca non suffice-
rent quæ sole-
bant, & quære-
bat consilium
miser, non
quomodo ero-
garet quod plus
natum erat, sed
quomodo re-
feruaret. Aug.
serm. de diuitiis, 28.

nomem

nomen qui tollit aliena, find you out a fit name for him that takes away another mans. What name then may we find out? *Salomon* fits them with a name, Ecclef. 3.18. *Viderem hos esse illis bestias*; so *Iunius*; not tooles; but beasts. And what beasts may they be? *Kine of Basshan*, Amos 4.1. that is with the easiest. Therefore *Zephania* and *Nabum* make them *wolues*, *euening wolues*, *Lions*, *Lions whelpes*, *rearing* and *ramping Lions*, Zeph. 3.3. Nah. 2.11.12. Beasts they are, beasts of prey, that liue *ex rapto*. Not onely *kine of Basshan*, that by oppression trample vnder foote, but deuouring wolues, not onely *trampling* but *tearing* beasts. How fairely were this lland blest, if it were as cleare rid of these as it is of other wolues? How happie were it if these Cannibals were amongst the sauage Indians? How well, if these man-eating beasts might be vsed as was *Nebuchadnezzar*, turned to grasse? Dan. 4.30. *He was driuen from men, and did este grasse as the oxen.*

6. I may not here let passe such as are guiltie of sacriledge, impropiators of Church liuings, together with close and cunning defrauders of the Ministerie; *Take ye heed and beware of couetousnesse*. There is nothing so sacred and inuiolable which this Harpy daeth not seize vpon. The patrimony of the Church is exhausted, and they that haue enough otherwise will not let go their Church liuings. They whose forefathers fed and fatted the rich gluttons of Rome, think now the crums that fall vnder their tables too much for the poore *Lazarus* of the Gospell. They must needs haue this one feather in their peacockes taile. How should they maintaine that port and pompe in table, apparel, idle and prodigall expences, if this bor-

Volunt nunc comparcere micas in alendo misero Lazaro, cum prius effuderint in epulonem omnes opes suas. Derunt enim episcopis arces & ciuitates, ac nimis splendide, ac laute habuerunt eos. Nunc cum isti alendi sunt qui vere & fideliter docent, vix micas alioqui periturus eis concedunt. *Luther. in Gen. 21.*

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rowed, what if I had said this stolne feather, were repayed the Church againe? Couetousnesse pluckt this feather, and couetousnesse holdeth this feather, and telleth couetous Impropriators, that it is fitter that Gods Ministers should want maintenance, then that their horse heeles should want litter. To all such persons may that be spoken innocently which the vnprofitable seruant to his maister spake wickedly: *Maister, I knew that thou wert an hard man, and reapedst where thou sowedst not.* Is not this the case of Impropriators? Are they not hard men that reape where they sow not? If we sow spirituall things, what right, what reason hath Couetousnesse to thrust her sickle into our haruest, and to reape our temporall things? The world is wondrous busie about the disquisition of the tenure of Tithes by what right they are due, and many are cunnienger in this, then in the maine fundamentall articles of their religion; but neuerthelessse in the meane time there is a more necessarie *Quere* forgotten, to wit, by what right Impropriators detaine Church maintenance. Let that case be canuased in the Court of conscience, and if God shall there determine on their sides, we haue done; much good do it them. I know I do but beate the ayre, but yet Israel must know his transgressions, and *Isaac* his iniquities, and couetous ones heare of their impropriations.

There is also another sort of sacriledge in the close purloyning and filching ministeriall dues, which couetousnesse hath taught false fingers to vse. The Pharises are taxed in the Gospell for couetousnesse, and yet it were happy the world had but the Pharises honesty.

nestie. Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of God. Alas, how many thinke to go to heaven, that yet come farre short of a Pharisees righteousness? Luk. 18. 12. *I*, saith the Pharisee, *pay tithe of all that euer I possesse*. In which speech I should haue feared he had lied, had not our Sauour elsewhere acknowledged so much of their precisenesse in titling euen vnto mint and cummin. The couetousnesse of the Pharisees was an honest couetousnes vnto the Church-robbing and Church-pilling couetousnesse of our dayes.

7. It were endlesse to follow couetousnesse into euery shop and profession: therefore last of all, All, of all sorts, one and another, high and low, rich and poore, old and yong, *take heed and beware of couetousnesse*. Take heed of it in your mutuall dealings in buying and selling: abuse no mans simplicitie, abuse no mans credulitie, take not the aduanrage of any mans necessitie, but remember the speech of an heathen, Gen. 23. 15. *The land is worth foure hundred shekels of siluer*. Take no more for a commoditie then it is worth. We vse to say in another case, *Caveat emptor*, let the buyer beware; but here I say, *caveat venditor*, let the seller beware and take heed of couetousnesse. Take heed of false ballances, *of a weight and a weight*, Prou. 20. 10: *of a weight for the ball, and a weight for the stall; of a weight to sell with, and a weight to seale with; of a weight to sell with, and a weight to buy with*. *Let no man go beyond his brother*, 1. Thess. 4. 6. *with swearing, protesting, and with termes of kindness, for God is the auenger of all these things*. Euery
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trade is called a *mystery*. It were to be wished that euery *mystery*, there were not a *mystery* of iniquity found out and practised by the iniquitie of couetousnesse. It were a shame to send Christians to schoole to learne honest dealing of Turks, and they boast that we are a foure beneath them for honest and square dealing. I will rather send you to the rule of nature and equitie, the doctrine of the Law and the Prophets, Math. 7. 12. *Whatsoeuer ye would that men should do to you, euen so do ye to them.* Buy as ye would sell, sell as ye would buy, and in all your dealings take heed and beware of couetousnesse. You loue God, and would be loath to breake his commandements; and as you feare God, and would be loath to suffer his heauy iudgements, the curse of God vpon your bodies, the curse of God vpon your goods, the curse of God vpon the fruite of your labours, the curse of his euerlasting vengeance vpon your soules, so Take heed and beware of couetousnesse.

10 JY 57

FINIS.